

feelings of nearly all the Presbyterian ministers in Missouri.

Our views of duty, as our conduct has evinced, do not correspond with those of our brethren. Nevertheless, we cannot wonder that they shrink from the cause. And nothing but the clearest conviction that it was their duty, enjoined of God, would have induced us to urge them to do so. They were, however, induced to do so, by the good hand of God upon us. We have been aided in our opinion, and the duty of those who are called to speak. They believe in the will of God concerning slavery. They believe it is a sin, abhorrent in the sight of an holy God, and we do not see how they can avoid saying so. But the more imperative the duty of the churches of the more are those members of the churches in the kindred sentiment bound to uphold them in the discharge of this duty. There are many such in the Presbyterian churches in Missouri. We see the Presbyterian churches hold their peace—how they are content to live on from year to year, in the midst of pollution and crime all around them, and in the very churches with which they are connected, and yet exert no influence to stay the evil. Perhaps in no way could this be done so effectively as by refusing fellowship alike with the "workers" as well as with the "unfruitful works of darkness."

There are, for instance, in St. Louis a number of professors who know not how many, but the Lord adds to them, and there are a number there who would heartily rejoice to be delivered from the slave-trade, and slave-holding church. Let them, these brethren make the experiment—let them form a church from which all slave-holders shall be excluded. Let it be organized on biblical, evangelical principles, and it will gather in some members from all the protestant churches in the city. Let them worship in an "upper room," if need be, at first—let them even consent, for a while, to be deprived of the sacred ordinances of the gospel. God will soon send them a minister after his own heart. He will build them up, and before his own heart, the light from that little church will illumine the darkest places in the church, while its best will search every slaveholder's conscience in Missouri.

Professors from the east are coming into St. Louis in great numbers, every year. All such will exert goodliness to gain will join the non-slaveholding church, and the rest will not be wanted. We shall then, moreover, have an excellent text by which to try the sincerity of those professions of our eastern brethren, how much they are "opposed to slavery." Let us see how many would join the pro-slavery church. We do not believe one of them would do it—they would not dare to do it.

In short, we have little doubt that the new church would grow in numbers and grace rapidly. God would water them with the showers of his grace; he would be as a wall of fire round about them to protect them, and a glory in their midst.

On the other hand, is the world of our brother below? The Lord, the ministry, and religion would soon forsake the churches where slavery was tolerated. Dear brethren in St. Louis, try it. You have often asked what you could do to hasten the downfall of slavery. Here, then, is something for you to do—something you can do—it is not something you ought to do?—And let the beloved sisters in the Lord join hands in the work. You have often a moral courage which your husbands and brothers have not. The work may, at best, be arduous—indeed it must be. It will require much faith and great self-denial; but will not succeed—indeed, with perseverance, in sure—infinitely more than compensate for the toil? Think of the thousands ready to perish, who, saved by your instrumentality, would rise up and call you blessed. Think of the many names to which your memories would be embalmed—of the tears of gratitude that would be shed from those rescued from pollution and wretchedness through your instrumentality—think of these things, and men, in the name of the Lord, go forward.

THE THEATRE is the title of a discourse by Robert Turnbull, preached in Hartford, and published in a neat 16mo volume.

The history of the publication is this: A number of citizens of Connecticut, "the land of steady habits," had petitioned the legislature of that state, to repeal the law prohibiting theatrical exhibitions. Remonstrances were sent, in particularly from towns where colleges and the higher seminaries are located, in which were stated the bad influence which such exhibitions must have on the habits of study and morals of the pupils. A large committee of the legislature then sitting in Hartford, had the subject under consideration. It was decided that some of the clergy in that city should preach on the subject. And as Mr. Turnbull pastor of the South Baptist church, had on hand an address on the drama, delivered before the "Young Men's Society" in Detroit, he threw it into the form in which it now appears, and preached it to his congregation, where were present some members of the legislature. It was called for immediate publication and distribution.

The author thus introduces his discourse.

"There are few things of an evil nature and pernicious tendency that cannot be made to assume the guise of virtue, and put on an aspect of beauty and splendor. Indeed, evil seldom exists unadorned, or unassociated, with some kind of good; and even at the very time when vice is sapping the foundations of religion and happiness, she is not infrequently producing some present and temporary benefits. In fact, the deadliest forms of evil are sometimes clothed in the most attractive dress; and it is this very circumstance which gives them such tremendous power over the inexperienced and unenlightened heart. Satan, we are told in the sacred Scriptures, is transformed into an angel of light; and in accordance with this, the most pernicious institutions, the most dangerous maxims and the most abominable habits, are often disguised in the costume of a false and bewildering ornament. It is in this manner, the refined policy of the father of lies, to avail himself of the powers and sympathies of nature, to enlist the gorgeous imagery of romance, the creations of painting and sculpture, and the charms of poetry and music, in the service of infidelity and sin. And the more beautiful and bewitching images of nature and art he is able to cover a dark and insidious corruption, the more successful is he, in his attack upon piety, virtue, and happiness."

"We think this is eminently true of the THEATRE, which is the worldly eye is invested with profane, not to delight the senses and the soul; which promote the virtue of men; which embody combined energies of painting, poetry, music, and mimic representation; and which numbers in its names upon the roll of fame. We do not know there is anything else in the drama, and we are sure, that there is any thing more scenic arrangements, and histrionic performances, as such, the community; but these are the true elements of taste, with which a dark and insidious power of corruption has been invested. The vices of pleasure, the temple in which the votaries of pleasure have enshrined the god of sensuality, before which the gay and giddy youth of our larger cities bow down and worship."

The author then speaks in sufficiently high terms of the merits and effects on literature of

some dramatic writers; though he thinks their talents might have been devoted to a better purpose. After eulogizing such men as Sophocles, Shakspeare, Racine, &c. He throws in the following proper qualifications:—

"The author feels bound in duty to say, that the productions of all the authors referred to, though deserving the eulogy he has pronounced upon them, are still liable to serious objections on account of some false principles which they inculcate, and the large admixture of an irreligious and licentious spirit with which the most of them are imbued. The Greek Tragedies are somewhat heathenish in their morals—they inculcate the principle of fate, and justify the practice of war, suicide, and so forth. Racine partakes of the same spirit; while some of the plays of Shakspeare, as for example, 'The Merry Wives of Windsor,' are exceedingly immodest and licentious."

The author's remarks under this head, we hope will be seriously read by the literary advocates of the drama.

We subjoin extracts and heads from the discourse, which we hope will be purchased and read, particularly by the more literary and refined, for we can assure such, that they will find nothing here which can justly offend the most delicate.

He says:—

"Those who love theatre, and steep their souls in plays, will not often possess a calm judgment, and a pure taste, and will have little relish for the simpler and more elevated forms of composition. They will ever prefer the strained, the passionate, the stirring, to the chaste, the natural, the dignified—will rather follow Milton more than Milton, Byron than Cowper, Bulwer than Wordsworth. Excitement, vivid, passionate excitement, is the chief element of dramatic attraction; and those, therefore, who are accustomed to this, can never be satisfied without it; and hence the lofty, but dilative, forms of composition, are either laid aside, or perverted with distance, a false standard of literary merit is erected, and much of what is truly good, and truly beautiful, is proscribed, just because to such persons it is unexciting, and consequently uninteresting and dull. It is owing to this, in some measure, that authors who would willingly employ their faculties in nobler offices, devote themselves to the drama, novel writing, and so forth. Such productions no better paid than those of more sterling value; the latter are often a mere drug in the market, whilst the more rapid and miserable stuff commands a rapid sale. This also operates to the discouragement of really disinterested men of talent, who will not waste their powers on the stage, but for the want of suitable encouragement, dare not venture to undertake works of nobler aim. Thus, a species of literature is created, which, even in regard to taste, is utterly pernicious; it usurps the throne, gives life to genius, and models the public mind. It is this which opposes such an effectual barrier to all attempts, the object of which is to elevate the taste of the community, and give them a relish for solid reading, serious thought, and innocent amusement."

"In addition to this, theatrical amusements by monopolizing so much of the unemployed time, especially of young persons, such as merchant's clerks, mechanics, and others, materially retard the progress of improvement among this class, and by consequence reduce the maximum of general intelligence and taste."

After treating on the subject of amusements generally, and of the expensiveness of the theatre, and the means resorted to by clerks, &c. to obtain funds to gain admittance, the author throws his concluding remarks under the following general heads.

1. "It is a consideration of great importance, in estimating the moral effect of theatrical amusements, that good men, in all ages of the world, and some of the most enlightened moralists have spoken of them in terms of decided approbation."
2. The theatre, so far from having reformed or benefited a single individual, has been the means of ruining untold multitudes, especially of the young."
3. The theatre has ever attracted within its charmed circle, the giddy and the dissipated, the lewd and the vile."
4. Theatrical amusements exert a most pernicious influence upon those who conduct them, or make them the business of their lives."
5. The greater number of our most popular dramas embody equivocal and pernicious principles, and hold up to admiration rules of action, which come into direct competition with Christian morals, confessedly the sublimest and purest of all morals."
6. Theatrical amusements have a direct tendency to awaken and strengthen those passions of our nature which it is at once our interest and our duty to curb and discipline."

He at last adds:—

"We would, in conclusion, exhort all, and especially the young, to beware of the theatre, and to be found within its unholy and dangerous precincts. Avoid it, as you would avoid the very gate of perdition. It may be beautiful and attractive; but temptation is there, death is there, yes ruin and everlasting woe!"

"For now such things are acted there, as make the devil blush; and from the neighborhood 'Angels and holy men tremble with fear.'"

IMPORTANT: MISSION IN SOUTH AFRICA

WORKING UP.—The town of Providence appears to rest on all our efforts to benefit down-trodden Africa. The mission to the country of King Mosokatsi in the interior of South Africa was but recently commenced under highly auspicious prospects. But alas! these prospects have fled. Why, we may inquire, does Providence thus frown on our attempts to introduce the gospel to this benighted quarter of the globe? Is it because we allow the descendants of this same race to remain not only in heathenish ignorance, but in cruel bondage, in this nominally free country? Is it because the missionaries are sent out by oppressors, and supported by the fruits of oppression? (Though nominally under the care of the American Board, these missionaries are chosen, sent forth, and supported by the Central and Southern Boards in slaveholding states.) These questions we leave for others to decide. These indications are certainly sufficient inducements to lead us to pray and labor that the sin of slavery—a greater sin than it is possible for the heathen to be guilty of—may soon come to a peaceful and glorious end.

The following account of the breaking up of the mission, is copied from the Telegraph, in a letter from Rev. A. E. Wilson to a gentleman in Richmond, Va., dated Grahamstown, April 17, 1837. The letter also contains a notice of the death of Mrs. Wilson, and a general sickness among the missionaries. After speaking of these he says:—

"Nor is our tale of sorrow yet ended. Our mission among the people of Mosokatsi, is entirely destroyed; and we are now on our way to join our brethren at Dingaan. In order that you may understand the reason of our leaving, I would premise, that about a year ago, a number of the Dutch farmers becoming dissatisfied with the government, removed to the Northward, far beyond the limits of the colony, and not very far distant from the country of Mosokatsi. These farmers had numerous flocks of sheep and cattle. Mosokatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the 1st of September, 1836, and the second attack about

six weeks afterwards. In the first, he succeeded in killing about fifteen of the farmers, including women and children, and in carrying off a large number of sheep, and cattle. In the second attack, Mosokatsi sent his whole force against the farmers, who being apprised of his coming, fortified themselves as well as they could. After a most desperate battle, in which great bravery was displayed on both sides, the people of Mosokatsi again succeeded in carrying off nearly all the flocks of the farmers. In this last battle there was great slaughter among the Zoolais. The number of the farmers that were killed, was only a few. This was owing to the Zoolais not using firearms. When the army of the Zoolais returned, there was nothing but lamentation heard in the land for weeks, on account of those slain in battle. A good many of those, with whom we were acquainted, from the neighboring towns, were killed; numbers returned home wounded; some applied to me for surgical aid."

I would state that these attacks of Mosokatsi were unprovoked on the part of the farmers. They had not done, nor do I believe they intended to do him any harm."

After these attacks, every thing was still for a time. The farmers in the mean time, had fallen back towards the colony, where, being reinforced by new emigrants from the colony, they organized an army to retaliate on Mosokatsi, and recover their lost property. Accordingly, on the first day of the present year, the army set off for the country of Mosokatsi. On the evening of the 16th of Jan., they arrived in the neighborhood of where he lived, and early next morning they commenced the attack on the neighboring natives. Early in the morning I was awakened by the firing of guns. I arose and looked and saw the farmers on horse-back, pursuing and shooting the natives, who were flying in every direction. As soon as they had finished the work of destruction at the village near us, the commander rode to the house, and assured us that they intended no harm against us or our property, and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added, that they intended to come back after their return home and to renew the war against Mosokatsi, with a much stronger force. He then left us and pursued on to destroy other towns."

It now became a question with us, what was the path of duty. An army of white people had entered that part of the country where we had settled, and destroyed the people upon whom we expected to operate. These white men had come to our house and had treated us kindly and spared our property, while they had destroyed the lives of the natives and captured all their cattle. There was some reason to fear that Mosokatsi and his people would no longer regard us as their friends. Even if there had been no reason to think this yet it was plain that our field of labor was destroyed; and besides, we had every reason to believe that the farmers would continue their hostilities until they had either destroyed the power of Mosokatsi, or else had driven him far out of his country; so that it was plain that we would have to leave, and we thought that if we did not then leave, but stand behind the army of the farmers, that Mosokatsi would take offence at our wish to leave, and in that case we know not how he would treat us. The farmers after destroying fourteen or fifteen villages, and capturing about 6000 head of cattle, returned to our house about twelve o'clock. We decided to leave the country, under their protection, and at one o'clock, P. M., of the same day, we were in our wagons leaving our station and all our plans for benefiting that people."

I would remark, that Mosokatsi lost in that warfare, more than a thousand of his best fighting men, and the warfare is not yet terminated. About this time, the farmers intend to return with a much larger force, and overrun his country. So that Mosokatsi and his people must either fly far away, or else they will be destroyed. In view of these things, I think we have done right in leaving his country."

This emigration of the farmers from the colony, is going to form a new era in the history of the native tribes beyond the colony. As I said before, we are now on our way to join our brethren at Dingaan. We have our fears, that the farmers and Dingaan will come into conflict in a few years.

Yours, truly,

A. E. Wilson.

SLAVERY ABOLISHED IN CONNECTICUT.—Judge Williams gave a long decision of the case, in favor of freedom, on Saturday the 17th instant. Nancy is now free, and so is every other imported slave in Connecticut. Let the friends of freedom see to it that no such free person is smuggled out of the state, before hearing the joyful news.

A learned opinion was given on Saturday, by Chief Justice Williams, that a slave between the ages of 21 and 45, if brought voluntarily into the state for any other purpose than a mere passage through the state, becomes free. The plaintiff in this case was a woman, and the defendant a Mr. Hullock, an elder in the Presbyterian church at Savannah, now residing in Hartford for the purpose of educating his children. We understand that great interest was felt by many of the citizens, including some of the clergy against the freedom of the slave; because this pious Christian brother would thereby lose his property, although the petitioner for freedom was also a Christian, and a diligent member of one of the Sabbath schools.

To show how much sincerity there is in the assertion that slaves prefer slavery to freedom, the evidence in this case is in point. The reputed master stated in court that the female wished to remain in his family and return with him to the South. The judge said, if so, she is at liberty to leave her choice. It will be well, however, to have her own testimony to this point. She was accordingly sent for to appear in court. The question was then asked her, whether she preferred to remain free at the north, or return with her master to slavery. 'I HAD RATHER DIE,' she replied 'than to return again into slavery.' 'But did you not say to Rev. M. V. that you did not wish to leave your master, but preferred to return with him to the south?' 'Yes,' she replied, 'but I was then in Mr. B's (her master's) house, and durst not say otherwise.' And yet Mr. B. is reputed to be a Christian and a very very kind master."

THE GOSPEL IN JAPAN.—The Rev. Mr. Guttsli, whose efficiency, and devotion to the cause of Christ in China, is known through the world, has translated the gospel of John and his three epistles into Japanese, and sent them to the Rev. Mr. Tracy of Singapore to be printed.

UNITED BRETHREN.—Rev. Mr. Blanchard of Pennsylvania writes us—The church of the United Brethren have so altered their discipline, as to exclude slave-holders from membership. They have six or seven conferences, and a large itinerancy."

ANOTHER PRIZE ESSAY.—Mr. Harris the author of "Mannion" has received the prize of \$50 for an essay on "The Moral Condition and Claims of Slaves." The committee of award were Rev. W. H. Murch, Stepucey, and John Clayton, Jr., Hackney, London.

MICHIGAN.—A letter from Michigan, has a word of caution to the emigrants who are now pouring into that state. "I want to say to all who think of moving to Michigan, during at least one year's provisions with you, or you will go hungry, for a great deal of money cannot get it now. Nothing else will prevent suffering."

Letter from Batavia.

The following communication from Rev. Mr. Nevius was received by the ship Propentis, from Singapore and Batavia—she left Batavia on the 4th of March. **CA. Intel.**

CEMETERIES.—Recently in company with the

brother and sisters of the Singapore mission, who were then tarrying with us, I enjoyed a very interesting ramble in a Chinese cemetery about two miles out of town to the north coast.

At the entrance of this place of sepulchres, we found a few slender pillars of gray granite, probably about twenty feet in height and six inches in diameter, closely inscribed from base to capital with Chinese characters. As we passed on along a winding road through the cemetery, the interest deepened at every step. All around us the surface of the earth was covered with semicircular green mounds. These mounds are elevated, probably five or six feet above the surrounding earth, and embrace in most cases an area of twenty feet in circumference. Each of these is not a vault intended for the reception of several bodies—but it is the last home of a single human being. The entrance (if entrance it may be called) where so much pains have been taken to render the sleeper secure in his last bed from all intrusion, appears at first sight to be marble, and such it is, though it is a side wall more recently, however, through an old Chinese burial ground, on the east of Batavia, undecayed. The all-around roofing took of time has tiger made destruction of time among the rock marble. Like their inmates, the once beautiful structures are fast tending to decay. They are built of brick and covered with a beautiful white cement or plaster. Of these materials a pavement or floor is laid in front. The first object that meets an individual when he sets foot upon the pavement, is a diminutive house, made of the same materials, and enclosing an upright stone tablet, which generally contains a Chinese inscription, as far as I can ascertain; this miniature dwelling is supposed to be the residence of some guardian deity, and here the visitor, if so disposed, may deposit his offerings. A few steps more on the smooth pavement brings you to the front of the tomb. In the center is a small granite slab, bearing an inscription in Chinese, probably commemorative of the age, and virtues of the deceased. On each side of this and above it, a variety of carved and painted work in plaster, combine to present a view of domestic life, which it is not in all cases in the best taste, is generally neat—sometimes beautiful. After riding a few moments among tombs of this description, we suddenly entered into a more open space, where a vast congregation of the less illustrious dead, side by side, without a single stone to mark the spot where they were buried, lay awaiting the archangel's trumpet. Occasionally we ascended an elevation, which served to give us a better idea of the extent of this modern Golgotha. As far as the eye could reach in every direction—where the ground could admit of it appeared the grassy mounds with their white fronts. We undoubtedly speak within the bounds of truth, when we say that hundreds of acres are embraced within the limits of this mighty cemetery of the dead.

A burial ground equal in extent and evidently much more ancient, may be seen, as before hinted, on the other side of Batavia to the south east. At that hour when the voice of the archangel and the trumpet of God shall wake, all who sleep in the dust of the earth what multitudes will rise from these grassy hillocks "to stand and everlasting contempt." Oh, how many more generations shall pass through life without a knowledge of Jesus, and lie down in their graves in these vast cemeteries without hope!

CHINESE.—Among the thirty thousand Chinese resident here, a missionary will find no hindrance to this work but such as the depravity of the hearts with which he has to deal will present. He can obtain any number of Chinese children to instruct, and can distribute tracts to almost any extent. But a short time since we took a ride in the principal Chinese camp. Brother Doty had a lot of Chinese books. These were distributed without leaving the spot where our carriage first stopped. Our little stock was very soon exhausted, though given only when solicited and to those who professed to be, and in many cases demonstrated themselves to be, real converts. In a Chinese temple which we afterwards visited, a young and interesting Chinese pined eloquently for a bible. But it was too late. His request could not be granted, and he was dismissed with a promise of future supply. A laborer here might likewise visit the people in their habitations—furnish medicine and advice in sickness—collect scholars—and when sufficiently acquainted with the language, preach Jesus from house to house. Often as we have passed in our evening walks in front of the Chinese dwellings, we have been invited to call and take a dish of tea with them. While sitting with them, partaking of their common beverage, which is deemed by them an essential part of the rites of hospitality, an opportunity has frequently offered to speak (as well as we could in broken Malay) of the folly of their idolatrous practices, and tell them whom alone they ought to worship. We have seldom returned to our homes after such calls without feeling increased desires to become well-acquainted with their language, that we might preach to them Jesus as the only hope of salvation. I know of no barriers to the most unrestrained intercourse among this people. Every day's observation, too, more deeply impresses upon my mind the conviction that nothing but the blessed gospel can raise them from the degradation, misery and want so common among them, while reason and revelation combine to teach them that alone can give them upon a death bed a hope full of immortality, and open to them a blissful prospect beyond the tomb. Oh, who will come to bring them this gospel? Will none among your numerous readers? Follow your own hearts, remember the love of Jesus, and his last command; keep in mind his spirit as a missionary to a lost world and the object of his mission. Forget not your vows of complete consecration to the Savior of your souls made in the gladness of your hearts in the heat of your epousals to Him. Think of the heaven and of the judgment seat where you must meet them, and may God give you grace to act aright.

E. NEVINS.

THE FIRE DEPARTMENT has been called out since the first of May last, sixty-three times, sixteen of which were false alarms.

ILLEGAL IMPORTATION OF ALIENS.—The corporation of New-York have taken up this subject in earnest, and are adopting the most rigorous measures for putting an end to the alleged abuse. Capt. Swinford of the barque Ocean has been arrested at the end of the wharf, on a writ for \$100,000, for not having bonded his passengers. The penalty is \$500 for every passenger so introduced, and hence the large amount for which the corporation have sued him. Capt. Kay of the ship St. George was also arrested on a writ for a similar amount, and not being able to procure bail in \$10,000, he remains in prison.

REVENUE.—We learn that five Americans were taken into custody on Friday on a charge of participation in the riot of Sunday, the 11th inst.

BEWARE OF DOGS. A dog who was following a grease and ashes cart, became suddenly rabid and bit two persons in the vicinity of Devonshire street. The dog was subsequently destroyed.

NAMIFICATION OF MR. WEBSTER. A meeting of the citizens of New York in favor of the election of Mr. Webster to the office of president of the United States, was held in that city on Wednesday 22nd inst.

SPECIE PAYMENTS.—The Cincinnati papers mention that the Ohio Life and Trust Company of that city, have agreed to the payment of specie for its notes on the 14th inst.

NEW YORK.—Of all high prices in low times, that of potatoes is the most severe. The price is now 106 cts for ordinary, 137 cts for prime, and for extra kinds 175 cts, a bushel is demanded. All vegetables are extremely dear.

BALTIMORE.—The Baltimoreans talk of turning the stream, which flooded their city, around the city by an artificial channel. The scheme is as no doubt very dangerous, as they are innumerable, and when streaks from above lodge upon dams are constructed, which will always be liable to throw water over the banks.

FOREIGN GRAIN.—About sixty thousand bushels of Wheat from Europe were entered at the custom house in Baltimore on the 21st inst. a considerable quantity of Rye.

The Governor of Illinois has issued a proclamation concerning the Legislature on the second Monday in July next, at Vandalia.

PAU.—The great resources which a few years of tranquility will develop in this country, offer the most flattering prospects. The rapid increase of agriculture leads me to believe, that if we are blessed in favor of Peace, and the road to wealth be without an obstacle. You will have heard of the declaration of war by Chili against this country, and her endeavors to divide the adjoining Republics of Buenos Ayres and the Equator in a coalition against us.

The war with Chili and the high price of flour in the U. States, have risen the price of that article to \$22 a barrel on board, which is refused for Gallego's brand, and holders are even asking \$30.

FLORENCE.—Official reports to the 5th June have been received from Tientsin. These reports state that on the night of the 21st inst. the Micauskies, about two hundred in number, surrounded the camp of the British, French, and Chinese troops. The British and French troops were ordered to fire, and to shoot any white man. Micauskies refused to say that he had signed a treaty, and he should hold to it. He was answered that if he did not go his blood would be spilt. He replied was to kill him there, and to do it quickly; they, however, forced him on his horse, and carried him off. Juniper having sold all his horse, and Juniper could be doubled. Clump, however, was always a traitor and was the only one who had been warned of what was to take place. Gen. Jessup states that the scheme of emigration has entirely failed, and that he shall immediately discharge the vessels which had been anticipated, a general hostilities. Measures have been taken to place the troops in positions so as to cover the country.

A good recommendation—A correspondent recommends that the two thousand dollars heretofore appropriated to glutiny on the 4th, be intrusted to a committee to find out and relieve such persons as are in distress, between now and the 4th. There are hundreds of worthy mechanics with families, who have not had work for some time past, and who are pining their furniture for bread.

Mobile was for the first time lighted with gas on the 14th inst.

TARRANTS FOR DEBT.—The law passed by the legislature of Connecticut at its last session in regard to imprisonment for debt, provides that no person shall be imprisoned or arrested for debts not exceeding \$50, nor for debts of less than \$100, unless it is proved to the satisfaction of the judge of the court in which the suit is brought, that the defendant is about to put his property or any of it out of his hands, or out of the way, or has already

GROCERIES.—The groceries that line the banks of the canal, are for more numerous than the boats that float upon its bosom. No less than fifteen hundred of these "houses of death" are to be found on this canal. Their broad and blazing signs meet the eye every where, in every village, at every lock, and almost every bridge. In one of the villages I counted thirty, all in sight from one point. These were only a part of what the place contained. Is it any wonder that hostnities are corrupt—that young men and lads who are thus thrown in among these poisonous temptations, should feel the efforts, and one after another fall beneath their deadly snare?—*Buff. Spect.*

The Connecticut Legislature have been obliged to repeal the law giving a bounty of 10 cents each for crow's heads, the charge upon the treasury being too heavy to be borne. Since the passage of the law, 20,000 heads have been brought in; about 10,000 of them within the last year.

RECOMMENDATION OF HOSTILITIES IN FLORIDA.—The Vandalia ship of war arrived at Pensacola on the 11th inst. from Tampa Bay. It is a fine vessel, and the Commodore has recommended hostilities. The information comes direct that it can hardly be otherwise than true. The Indians have been playing a deep game, and now that the season has commenced and many of our troops have returned to their homes, they show themselves again in their real character. They are doubtless much obliged to Uncle Sam for the rations he has furnished them during several weeks past.

MILITIA AND MORS.—This and event (the Sunday 10th) were so in respect to emphatically a lesson which we wish that our countrymen did not seem to forget—how absolutely indispensable is an armed and disciplined militia—ready to an instant's warning—to the security and defence of liberty and law, of our altars and our lives."

Reader, the above is copied from the Unitarian Christian Register. It is an invaluable confession. It teaches a weighty lesson. "Well disciplined militia," we all know in the mouths of the American aristocracy, means nothing more nor less than British standing army.

We are filled with astonishment on reading the above extract from the pen of an American Christian. How much "well disciplined militia" would like to "plough share and pruning hook." In fact, this war-farmer from the spirit of Christianism ever dreamed; a democrat, or a working-man ever dreamed; yet this extract is the language of a man who has been ordered to preach religion, and receives two thousand dollars per annum for his services to the cause of Christ, besides his editorial and marriage fee. Again the militia too, what a complement! Thousands and thousands of dollars yearly are expended in this country to discipline the militia and riots grow more frequent.—*Boston Reformer.*

RETURNING.—A ship sailed from New York for Liverpool on Thursday carrying back nearly two hundred emigrants who had emigrated to this country but could not find business to suit them; and it is said that many more would follow if they had the means.

ORGAN.—Messrs. Gayetty & Stevens of East Cambridge, have recently completed a splendid organ for Rev. Dr. Beecher's church at Cincinnati at a cost of \$3,000. It is now on the way, accompanied by one of the builders.

FOREIGN PAPERS.—The New York board of aldermen have passed a resolution, authorizing the commissioners of the almshouse "to contract for the passage of all 'alien paupers' who may consent to return, not inconsistent with the cause of humanity."

THE FIRE DEPARTMENT has been called out since the first of May last, sixty-three times, sixteen of which were false alarms.

ILLEGAL IMPORTATION OF ALIENS.—The corporation of New-York have taken up this subject in earnest, and are adopting the most rigorous measures for putting an end to the alleged abuse. Capt. Swinford of the barque Ocean has been arrested at the end of the wharf, on a writ for \$100,000, for not having bonded his passengers. The penalty is \$500 for every passenger so introduced, and hence the large amount for which the corporation have sued him. Capt. Kay of the ship St. George was also arrested on a writ for a similar amount, and not being able to procure bail in \$10,000, he remains in prison.

REVENUE.—We learn that five Americans were taken into custody on Friday on a charge of participation in the riot of Sunday, the 11th inst.

BEWARE OF DOGS. A dog who was following a grease and ashes cart, became suddenly rabid and bit two persons in the vicinity of Devonshire street. The dog was subsequently destroyed.

NAMIFICATION OF MR. WEBSTER. A meeting of the citizens of New York in favor of the election of Mr. Webster to the office of president of the United States, was held in that city on Wednesday 22nd inst.

SPECIE PAYMENTS.—The Cincinnati papers mention that the Ohio Life and Trust Company of that city, have agreed to the payment of specie for its notes on the 14th inst.

NEW YORK.—Of all high prices in low times, that of potatoes is the most severe. The price is now 106 cts for ordinary, 137 cts for prime, and for extra kinds 175 cts, a bushel is demanded. All vegetables are extremely dear.

BALTIMORE.—The Baltimoreans talk of turning the stream, which flooded their city, around the city by an artificial channel. The scheme is as no doubt very dangerous, as they are innumerable, and when streaks from above lodge upon dams are constructed, which will always be liable to throw water over the banks.

FOREIGN GRAIN.—About sixty thousand bushels of Wheat from Europe were entered at the custom house in Baltimore on the 21st inst. a considerable quantity of Rye.

The Governor of Illinois has issued a proclamation concerning the Legislature on the second Monday in July next, at Vandalia.

PAU.—The great resources which a few years of tranquility will develop in this country, offer the most flattering prospects. The rapid increase of agriculture leads me to believe, that if we are blessed in favor of Peace, and the road to wealth be without an obstacle. You will have heard of the declaration of war by Chili against this country, and her endeavors to divide the adjoining Republics of Buenos Ayres and the Equator in a coalition against us.

The war with Chili and the high price of flour in the U. States, have risen the price of that article to \$22 a barrel on board, which is refused for Gallego's brand, and holders are even asking \$30.

FLORENCE.—Official reports to the 5th June have been received from Tientsin. These reports state that on the night of the 21st inst. the Micauskies, about two hundred in number, surrounded the camp of the British, French, and Chinese troops. The British and French troops were ordered to fire, and to shoot any white man. Micauskies refused to say that he had signed a treaty, and he should hold to it. He was answered that if he did not go his blood would be spilt. He replied was to kill him there, and to do it quickly; they, however, forced him on his horse, and carried him off. Juniper having sold all his horse, and Juniper could be doubled. Clump, however, was always a traitor and was the only one who had been warned of what was to take place. Gen. Jessup states that the scheme of emigration has entirely failed, and that he shall immediately discharge the vessels which had been anticipated, a general hostilities

POETRY.

Ma. Editor.—Two of the subscribers of your valuable paper, would ask if you would please insert the following excellent hymn called "Missionary Tidings." It originally appeared in an English periodical. We leave the hymn for it includes all nations, kindreds and tribes. Its benevolence is as expansive as the gospel's. Its touching, yet simple eloquence cannot fail to affect the hearts of those who are interested for all for whom Christ died.

Missionary Tidings.

Spread the tidings far and wide,
Bear them o'er the flaming tide,
Where the sun lights up his fires,
And the moon's last rays expire,
Where the pealing thunder roars,
And the towering eagle soars,
Round the girdled earth's domain,
Bid the Prince of nations reign.

Where the rude and northern blast,
Rocks the vulture in his nest;
Where beneath the deep, dark sea,
And the stars their vigils keep;
Where the sea-fowl lays her head,
In the ocean's crystal bed—
Spread the news from pole to pole,
Gladden every human soul.

Where the golden gates of day
Ramp up the steep of glory,
And the crimson smites of morn,
Palmy plains and vale adore;
Where the iceberg grey with years
Sparkles with ten thousand tears;
Tell to nature's wildest child,
God to man is reconciled.

Where, amidst the darkened air,
Stalks the grisly fiend, despair;
Where at superstition's shrine
Blasted hopes and joys expire;
Where the black man seeks to find
White men cruel and unkind;
There the bleeding cross display,
Shed the light of living day.

Bring the prisoner from his cell,
In the promised land to dwell;
Proffer freedom to the slave,
Cheer his pathway to the grave;
Light the penitential widow's eye,
With a heaven-born radiance;
Let the news of sin's forgiven
Bless the earth and brighten heaven.

Round each emerald tropic isle,
Bid the flowers of Eden smile;
Ope a vista through the tomb;
Guide the Indian pilgrim home;
Where the sun-curtain Arab strays
Spread the theme of saving grace;
Teach earth's pyramids and night,
How to live and how to die.

Midst idol gods of wood and stone,
Make the true Jehovah known—
He who binds the flowing seas,
Lights the sun and wings the breeze—
Moved by his inspiring love,
Lead the way to bliss above;
On Calvary lift the weeping eye,
Where angels in amazement vie!

Where the Ganges rolls its waves,
And the frantic victim raves;
Where the Niger's golden sands
Play around the coral strands;
Where the slaves of earth dwell—
Build truths hallowed citadel;
Bid the day spring from on high
For their groveling souls with joy!

Go, ye herds, venture forth
Midst the peopled realms of earth;
Nobly brave commingling seas,
Spread the canvas, woo the breeze;
Bid the sterile desert bloom;
Bring the weeping outcast home.
Fill the circling air with praise,
God's demolished temple raise!

The Colored People.

New Lisbon, May 10 1837.

FRIEND BAILEY,—In compliance with your request, I send you a few scraps from my note book.

Immediately after the anniversary, I visited the colored people in Jefferson county. In this county there are three small settlements—one in Mt. Pleasant, one in Smithfield, and one in Steubenville. Their character stands very high; it will bear scrutiny. Those people who have most acquaintance with them uniformly give them a good name. And as uniformly those who speak from prejudice, without a personal acquaintance, speak against them.

I had the following conversation with one of the principal men in the neighborhood of Mount Pleasant, with permission to use his name, if necessary, to give the opinions weight.

"Do you think the character of the colored people in this neighborhood is as good as the character of the whites?"

"That is not the way to class them. You must throw off the first half of the whites, and then as to the remainder, the blacks in this neighborhood are of a far better character. I have a good opportunity to judge; for I live more than almost any man about here, and many of my laborers are black men, and I find them more peaceable, more trust-worthy, and more industrious than the white laborers I have employed."

"What is their character for truth and veracity?"

"I would believe their word as soon as the word of a white man."

"Do you think there is any good reason why the laws should distinguish between the laboring whites and blacks?"

"I do not think there is any."

"Are they as careful not to intrude upon their neighbors' rights as white people are?"

"I have known white people to molest their neighbors' property, but never knew colored people to do the like."

I noted down this conversation, and after reading it over to him, he said it was correct. I then went to another man who was in the habit of employing colored people, and had the following conversation, with liberty to publish it, with his name, if I saw proper.

"Do you think the evidence of colored people against whites, in our courts of justice, would be injurious to the best interests of society?"

"I do not think that it would. They would be as likely to tell the truth in a court of justice, as the common run of white people."

"Have you employed many colored people?"

"Yes, more colored men than whites, and I have had but one dishonest colored man, though I have had several whites that I suspected."

"Are they thieves in general?"

"I have no recollection of a colored man's being called up here for theft."

"Are there any paupers?"

"I do not know of one."

"Do they support themselves comfortably?"

"Tolerably so. I do not know that they get any thing but what they earn."

"Do they occupy responsible stations?"

"Two tended mill for my brother several years, and were accounted very industrious

honest men. Several have rented and worked farms on shares as white men do—though in general they are not the best of farmers. One is a good wagon maker; there is one of his make, (pointing to a wagon that stood near)—the colored people have a meeting house, and a school here."

From Mount Pleasant I went to Smithfield, about 10 miles distant. In Smithfield there are eight or ten colored families that own land. In general, they would be a very happy people if they understood economy. But their habits of wastefulness, formed in slavery, are the last things to leave them. From one of the principal men who lived in the neighborhood, I obtained the following testimony, with permission to use his name, if I wished.

1. The testimony of the colored people here is entitled to the same credibility in a court of justice as the testimony of white people.

2. I think it unjust towards them, and impolitic in the state, that there should be laws applying to them that do not apply to the whites.

3. Such as I employ are as valuable laborers as any in the community. One has lived with me 10 or 15 years. Such is my confidence in his ability and honesty, that I trust him with my farm and stock, which he works upon shares—giving me one half the produce. I trust the measuring of the grain, and every thing else entirely with him; and I believe he never wrongs me. He works for me 220 acres of land. During the time he has been with me, he has saved money sufficient to purchase a farm, and now has money on hand. His farm contains 100 acres, lying near Massillon.

4. The blacks are not any more thievish than the whites.

5. Where they have the opportunity, they are as anxious to learn and educate their children, as the same class of whites.

6. In this neighborhood there is not one pauper.

7. They are more patient and forgiving of injuries than the whites.

8. They number about 75, and have no school.

From Smithfield I went to Steubenville. The following testimony was subscribed to by several respectable citizens—with permission to publish their names.

1. The colored people of Steubenville, are as a class, industrious, honest, and peaceable.

2. They are as useful as any laborers, and as worthy citizens. Several of them being dry-men, and carpenters, and one cabinet-maker.

3. There is no necessity for laws to distinguish black citizens from white.

4. They do not steal, or drink, or quarrel more than white people. But one case of stealing has occurred amongst them within our knowledge.

5. There are no paupers.

6. Considering the opposition they meet with, we think they show more energy of character than is common for the same class of whites.

Luke Mulber, a carpenter, has been free 35 years—has been in Steubenville during the whole of this time. When he first came, he hired himself to a carpenter during the summer, at \$10 per month, and went to school in the winter. This course he pursued for three years. By this time he had learned to do rough carpenter work. Industry and economy have crowned his labors with success. He now often has 4 or 5 journeymen—is crowded with work constantly. His two sons work with him. Lives in a good brick house on Fourth street, of his own building—worth \$2500, and owns two city lots besides.

I stood with this man over night, and took supper and breakfast with him. He is a quiet, humble, Christian man, and possesses all the characteristics which distinguish a useful member of society. I lectured here as I usually do to colored people where I can find enough of them—advised them to establish a school, &c. &c. &c.

Two positions I took great pains to establish, viz:—1. That a man is elevated or degraded by his principles.—2. That good sense and industry always have their price in market, whether possessed by a black man or a white man.

Your fellow-laborer for the oppressed,
AUGUSTUS WATKINS.

The Laboring Classes.

ENGLAND.—In England the price of labor varies. The Nottingham stocking weavers, as stated by them in a public address, after working from 14 to 16 hours per day, only earn from four to five shillings per week, and were obliged to subsist on bread and water, or potatoes and salt.

SCOTLAND.—Among the laboring classes of the industrious Scotch, meat, except on Sunday, is rarely used.

FRANCE.—Of the people of France, seven and a half millions do not eat wheat or wheaten bread. They live upon barley rye, buckwheat, chestnuts, and a few potatoes. The common wages of a hired laborer in France are, \$37 and 50 cents for a man, and \$18 75 cents for a woman, annually. The taxes upon them are equal to one fifth of its net product.

NORWAY.—In Norway the ordinary food of the peasantry is bread and gruel, both prepared of oat-meal, with an occasional mixture of dried fish. Meat is a luxury rarely used.

POLAND.—The common food of the peasantry of Poland, the workingmen, is cabbage and potatoes; sometimes, but not generally, peas, black bread and soup, or rather gruel, without the addition of butter or meat. A recent traveler says, "I have traveled in every direction; and never saw a wheaten loaf to the eastward of the Rhine, in any part of Northern Germany, Poland, or Denmark."

DENMARK.—In Denmark the peasantry are still held in bondage, and are bought and sold together with the land on which they labor.

RUSSIA.—In Russia the bondage of the peasantry is even more complete than it is in Denmark. The nobles own all the land in the empire, and the peasantry who reside upon it are transferable with the estate. A great majority have only cottages, one portion of which is occupied by the family, while the other is appropriated to domestic animals. Few, if any have beds—but sleep upon bare boards, or upon parts of the immense stoves, by which their houses are warmed. Their food consists of black

bread, cabbage, and other vegetables, without the addition of any butter.

AUSTRIA.—In Austria, the nobles are the proprietors of the land, and the peasants are compelled to work for their masters during every day, except Sunday. The cultivators of the soil are in a state of bondage.

SWEDEN.—In Sweden the dress of the peasantry is prescribed by law. Their food consists of hard bread, dried fish, and gruel without meat.

HUNGARY.—In Hungary their state is, if possible, still worse. The nobles own the land, do no work, and pay no taxes. The laboring classes are obliged to repair all highways and bridges, are liable at all times to have soldiers quartered upon them, and are compelled to pay one tenth of the produce of their labor to the church, and one ninth to the lord whose land they occupy.

IRELAND.—The average wages of a laborer is from nine and a half to eleven cents per day. Their food is "milk and potatoes," occasionally varied, as one of them describes it, by "potatoes and milk." Truly may it be said that all over the world, "hard is the fate of the laboring poor." Yet they are the producers of all the wealth in every country.

What Slavery is doing.

Traveling a few weeks ago, by the steam boat "Fox," from Cincinnati to Louisville, I got into conversation with a gentleman on the all absorbing topic of slavery. He professed to have a thorough knowledge of the principles and sentiments of abolitionists, and indulged in the most opprobrious epithets against them. Besides he labored faithfully to wipe away all reproach from the slaveholder, and appeared to possess a considerable relish for "southern chivalry," and to cap the climax defended "mobocracy." Knowing the birth which this strange gentleman occupied in the boat, I examined the register for his name, and felt much surprised, indeed, in beholding it to be Jno. B. Pinney—yes, the signature of the Rev. Mr. Pinney, who it is said, once determined to "hazard his life with the lamented Barr for Africa and a dying world," and who is described as having "the true missionary spirit"—the Rev. Mr. Pinney, who, a short time since occupied the station of colonial governor in Liberia. Yet in America advocating "mobocracy," and defending the spirit of resentment evinced by slaveholders, and denouncing by the whole-sale men who venture to proclaim slavery to be a sin, and advise the slaveholder to desist from it. The above presents a specimen of what slavery is doing. It is truly an awful prostitution of time and talents for a minister of the gospel to spend time in propping up such a system, and indirectly, at least, preparing a salvo for the slaveholders conscience. I make no further comment.

E. PATTERSON.

Cincinnati, May, 26, 1837.

Murderers of Repose.

The following article, equally applicable to our own meridian, we copy from the Mobile Register:

Is there on earth so grand a spectacle to the discriminating eye, as a collection, say of six or eight young men and boys—all respectable of course—reeling and screaming through the streets in the quiet of the evening, or at the hushed and solemn hour of midnight, most gloriously (not drunk, that's too vulgar and unchivalrous a term) merry? What airs of consequence it throws around the stripling of sixteen, in the estimation of their aged fathers and mothers—in the judgment of the discreet and temperate—to see him careering in the madness and impetuosity of intoxication, through the avenues of the city, and breaking the sealed and sacred silence of the evening hour with his delirious howlings! What comforting reflections it must awaken in the bosom of a parent, to think that it may be a child on whom the tenderness of a mother's affection, the counsels of a father's love may have been lavished, around whose fortunes the hopes of their waning years have clustered, who is raving thus recklessly under the bewildering—yes, the damning charm of the wine-cup! And what dear consolation it must afford those errant revelers, in the sober hour, to think how effectively they unsettled the repose of the city—what consternation, what aversion to their wanton and witless clamors they awakened in their march—how their fiendish yells startled the sick and languishing from their momentary slumbers, and caused the babes stainless of guilt, to nestle nearer to the maternal bosom for protection, all these must be precious reflections indeed, to such brawling vagrants of the night, when the spell of the witching bowl is broken!

And, strange to tell, it is rude, excessively rude, to complain of such innocent and fashionable riotings. If the robber, with a stealthy and noiseless step, should enter your dwelling and bear off plunder of the value of a gilded button, straightway the town is all agog to hunt the marauder down. But the man that rushes past your threshold in a drunken frenzy, like a demon, with shrieks and imprecations on his lips, who robs you of that repose on which life itself feeds, this man is above rebuke, because, forsooth, he is a young man, and must be allowed now and then to have his frolic and glee. It would be unkind to visit him a single individual, even with reproof, for a transgression so trifling as that of disturbing the whole or half of the city! Some more luckless or unbefriended tippler who guzzles in his cups by day-light, and quietly falls asleep in the sun-beam, is forthwith seized by the avengers of the broken laws, and made a reckoning sacrifice! What a world!

NO WONDER SEAMEN ARE PROFLIGATES.

The reader will see in the following description, which may apply, with considerable accuracy, to a large number of establishments in this city, one reason why our seamen are irreligious and profligate. The only class with whom they associate, when they enter even a Christian port, consists of the vilest of both sexes. Is it just, is it generous, to suffer such a state of things in a Christian seaport, as will inevitably exert a debasing influence on that valuable class of men, who bring us the wealth, the comforts and the luxuries of foreign countries! Reader, look upon your apparel, and your table, and ask yourself, who brought me

my cottons, my silks and broadcloth? The sailor. Who brought me my tea, my coffee, my sugar, my oranges &c. &c. The sailor. And yet will you do nothing to remove those abominable nuisances, which debase—degrade the sailor, to whom you are so much indebted?

The New York Sun, detailing the trial of a villain, named William Pearsall, who keeps a large underground establishment for the promotion of vice, says:

"A part of his establishment consists of an apartment two stories underground, in which is a bar for retailing potent opiates. From this bar-room runs a subterranean passage, about one hundred feet in length, which leads to a large room situated under a stable, and is on a level with the bar-room and passage. This room is walled and covered, and is used as a ball-room for the vilest of the vile of both sexes. To make the security of this subterranean ball room doubly secure, a bell is hung in it, to which is attached a wire terminating in the bar, and by ringing which the bar-tender can at any time notify the company there assembled against the intrusion of an unwelcome visitor, and enable them in time to secure the massive iron doors against access."

THE AUTHOR'S CLUB.—An association has been recently formed at New York, by the name of the "Authors Club," with the praiseworthy object of encouraging native talent. The following formula discloses the purpose and *modus operandi* of the association.

"FORMULA."—We, the undersigned associates of the Author's Club, founded in the city of New York, Anno Domini 1837, with the design of devising and adopting measures for encouraging native talent, and rewarding literary labor in the United States, hereby agree to co-operate with the executive committee appointed for that purpose, in establishing and sustaining a literary periodical, to be called the "Book of the Author's Club," by writing for the same, encouraging others to contribute to its pages and aid its circulation, or in such other modes as circumstances may require and justify:—it being understood and provided that no pecuniary responsibility shall be incurred hereby."

The officers of the Club, for the current year, are:

President.—Washington Irving.

Vice Presidents.—J. Fenimore Cooper, Fitz Green Halleck.

Executive Committee.—Rev. J. F. Schroeder, D. D. Editor; Solyman Brown, A. M. Secretary; Caleb Ticknor, M. D. Treasurer.

Publishing Committee.—Grenville Mellen, Rufus Daws, and Rev. Calvin Colton.

THE RACES.—What a flood of vice and infamy have the races brought into our city! Gambling is done by the wholesale. Counterfeit money, in any quantity, has been put in circulation; and an abundance of it is offered every night at our stores and shops. Blacklegs from every point of compass, are as thick as the locusts which infested Egypt, and are as destructive to the morals and good order of society as the locusts were to vegetable life. Seventeen roulette tables were spread at the race course yesterday, in the limits of the city corporation!

Is there no remedy for this? Is there no law to put them down? Is there no moral power in Cleveland? Is the sense and strength of justice "clean gone forever?" Where are the officers whom our statute has clothed with high authority? Have they no duties to perform—no obligations to discharge? Let them "be just and fear not," and let them speedily bring the panders of crime and iniquity before the tribunal of the laws, where justice may be dealt out to them in a righteous manner.—Cleveland Journal.

LAKE SUPERIOR FILLING UP.—There are one thousand streams which empty themselves into this lake, sweeping in sand, stones, and drift wood, from which cause the lake, it is said, is gradually filling up. The same is the case with Lake Erie. Long Point has within the last three years extended itself three miles into the water. The water near the shore is gradually becoming shallower.

NEW VOLUME UNION QUESTIONS VOL. 3th being a continuation of Vol. 7th, containing the history of the Israelites from the Babylonian captivity to the end of the Old Testament, including Daniel, Ezra, Esther and Nehemiah. Price 10 cents. Just published by the S. S. Union, and for sale at their Depository, No. 22 Court street.

THE SABBATH SCHOOL TEACHER. DESIGNED to aid in elevating and perfecting the Sabbath school system. By Rev. John Todd, author of "Lectures to children," "Student's Manual," &c. &c. For sale at the S. S. Depository, No. 22 Court street.

CHRISTIAN POLITENESS. CONTENTS:—Politeness to our relations—To strangers—To brothers and sisters—To parents and guardians—To our seniors—Illustrations of politeness from the Scriptures. 102 pages. Price 25 cts. Just published and for sale at the S. S. Depository, No. 22 Court street.

GRAHAM HOUSE, FOR THE ACCOMMODATION OF PERMANENT AND TRANSIENT BOARDERS, BY DAVID CAMBELL, No. 23, Brattle Street, (A few rods above the City Tavern), BOSTON. The table supplied from the products of free labor.

THE LITTLE SOLDIER. A PLEA for peace. Blessed are the peace makers for they shall be the children of God. Just published by the Mass. S. S. Society 13 Cornhill. C. C. DEAN, Agent.

New Peace Publications. TWELVE Nos., being a complete series of the "London Society for the promotion of Universal Peace," for sale at the S. S. Depository, No. 22 Court street.

THE THORNTON FAMILY, a series of conversations on religious truth and duties, interspersed with incidents. With eleven cuts, 153 pages. Price 25 cts. Just published and for sale at the S. S. Depository, No. 22 Court street.

THE YOUNG MISSIONARY, exemplified in the life of Timothy. By Wm. A. Alcott. SABBATH SCHOOL RESULTS. By the Secretary of the Massachusetts S. S. Society. Just published and for sale at 13 Cornhill. C. C. DEAN, Agent.

UNION HYMNS. This excellent collection of Hymns for Sabbath Schools, has been introduced into some of the largest schools in the city and is very much approved of after some months trial. It is now being revised by the Boston S. S. Society. Price 10 cts. per copy. For sale at the S. S. Depository, No. 22 Court street.

THE WAY FOR A CHILD TO GO GOOD. HOW can a child go good to the heaven without money? How can a child raise money for the heavenly 34 pages. Price 9 cts. bound. Just published and for sale at the S. S. Depository, No. 22 Court street.

NEW QUESTION BOOK. JUST published by the Massachusetts Sabbath School Society, at No. 13 Cornhill, where may be obtained a great variety of books suitable for S. Schools, and family libraries. C. C. DEAN, Agent.

FOR SABBATH SCHOOL AND FAMILY LIBRARIES. JUST published and for sale at the depository of the Mass. S. S. Society, No. 13 Cornhill, where may be obtained a great variety of books suitable for S. Schools, and family libraries. C. C. DEAN, Agent.

JUST RECEIVED AND FOR SALE. ANECDOTES OF CHRISTIAN MISSIONS; compiled at the request of the executive committee of the southern board of foreign missions. By Rev. Edwin Holt, late secretary of the board. Price 10 cts. bound. For sale at the S. S. Depository, No. 22 Court street.

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THE SCHOOL OF GOOD MANNERS. COMPOSED for the help of parents in teaching their children how to behave in their youth. Revised and amended. "Train up a child in the way he should go and when he is old he will not depart from it." S. S. Depository, 13 Cornhill. C. C. DEAN, Agent.

The life of Jacob and his son Joseph. JUST published, in a beautiful volume of 181 pages, with the following illustrations:—An engraving of the return of Jacob's ten sons from Egypt—Wood engravings of the blessing of Jacob—Jacob and Rebecca at the well—Camel and rider—Joseph in Pharaoh's chariot—The cup found in Benjamin's sack—Judah appealing to Joseph—and 17 small maps inserted in the text, forming a complete guide to the Geography of the narrative. Price 37-1/2 cts. Just received at the Depository of the Am. S. S. Union, No. 22 Court street.

Elmer Follen a Sequel to three Experiments of Living—ALSO The Three Experiments of Living. March 22. Temperance, by the 100, dozen, or single For sale at No. 5 Cornhill.

SCHOOL BIBLES AND TESTAMENTS for sale lowest No. 5 Cornhill. March 22.

JUST received and for sale at the Tract Depository 5 Cornhill. Plymouth Greek Testament Nelson on Infidelity Towsende's Testament Mammon a new and beautiful Edition March 22.

New Tracts. No. 251 The Infidel Reclaimed No. 252 The Sabbath No. 253 Marks of Religious discernment No. 254 The Mothers' tract prayer No. 255 The Ringdove No. 256 The Act of Faith No. 257 What is it to be a Christian? No. 258 The Wonderful Escape No. 259 The Child an hundred years old No. 260 Roman Catholic Female School No. 261 Atoning Blood No. 262 Universalism unscriptural and absurd—ALSO Sixty Reasons for attending Public Worship March 22. At No. 5 Cornhill.

NEW SABBATH SCHOOL BOOKS. JUST published by the Massachusetts Sabbath School Society and for sale at the depository 13 Cornhill, THE BAPTIZED CHILD, by A. A. Phelps, D. D. THE ATTRIBUTES OF GOD, being a series of Sabbath evening conversations designed to illustrate the character of God. By Harvey Newcomb. C. C. DEAN, Agent.

MEMOIRS OF PIOUS WOMEN. INCLUDING the Memoir of Miss Ann Bacon, Mrs. Cooper, and Mrs. Davis. Just published by the American S. S. Union, and sold at their Depository, No. 22 Court street. May 17.

EDWARD JOSSELYN, manufacturer and dealer in Tacks, Brads, Shoe-Nails, & copper Tacks, of every description, and of the best quality, wholesale and retail, No. 106, Washington street, over Simpson and Harrington's Grocery store, May 4.

NEW SABBATH SCHOOL BOOKS. ELLEN, or visit of the Bel. The Sisters; or a history of the Stanley family. Childhood the spring of life. The garden of Eden. A gift for daughters, containing the Wife, an authentic narrative, and Recollections of a Mother. Josiah's Court—Conversations between a Mother and her son—A Practical Directory to young Christian families; being a series of letters from a Brother to a younger Sister. Fare and the Goodbye Reformation. Life of King Hezekiah. Memoir and Correspondence of Mrs. Mary Ann O'Leary. The Orphan Queen, or conversations on the History of Queen Esther. The Lily of the Valley, by the author of "Little Henry Adams." The Sabbath School Harp; being a selection of Tunes and Hymns, adapted to the wants of Sabbath Schools, Families and social meetings, by J. W. Alden. Mass. S. S. Society, Depository, 13 Cornhill. C. C. DEAN, Agent.

CO-OPERATION NOTICE. The subscribers have this day formed a co-partnership under the firm of Wm. Pierce and Son, for the transaction of the Printing and Bookbinding business, and have taken the store lately occupied by Mr. William Pierce, No. 9 Cornhill, where a general assortment of Books and Stationery may be found. The former customers of Mr. Pierce, and the public generally, are respectfully invited to call. March 7th. JAMES K. WHIPPLE, Wm. S. DABELL.

NEW BOOKS. FOR sale at the depository of the Mass. S. S. Society, 13 Cornhill, HANNAH, Sweden, or the Captive, or the Captive in Canada, and its influence on the Indians of Maine. The Shepherd boy and the Giant. C. C. DEAN, Agent.

PUT OFF, AND PUT ON, OR THE VILE AND BEAUTIFUL APPAREL, BY SIMON, JUST published and for sale at the depository of the Mass. S. S. Society, 13 Cornhill. C. C. DEAN, Agent.

FAMILY INSTRUCTION. OR the wisdom of Months, part 4th, by the author of a series of Missionary School books, just published and for sale at the depository of the Mass. S. S. Society, 13 Cornhill. C. C. DEAN, Agent.

SABBATH SCHOOL DEPOSITORY. THE depository of the Massachusetts Sabbath School Society, at No. 13 Cornhill, where may be obtained a great variety of books suitable for S. Schools, and family libraries. C. C. DEAN, Agent.

NEW BOOKS. FOR SABBATH SCHOOL AND FAMILY LIBRARIES. JUST published and for sale at the depository of the Mass. S. S. Society, No. 13 Cornhill, where may be obtained a great variety of books suitable for S. Schools, and family libraries. C. C. DEAN, Agent.

JUST RECEIVED AND FOR SALE. ANECDOTES OF CHRISTIAN MISSIONS; compiled at the request of the executive committee of the southern board of foreign missions. By Rev. Edwin Holt, late secretary of the board. Price 10 cts. bound. For sale at the S. S. Depository, No. 22 Court street.